A NOTE ON THE MADRAS HINDU RELIGIOUS ENDOWMENTS BILL, 1922

BY

K. SUBRAHMANIAM PILLAI, M.A., M.L.

Price Annas 8

To

The Hon'ble Members of the Select Committee of the Madras Legislative Council, on the Madras Hindu Religious Endowments Bill, 1922.

SIRS,

I beg leave to submit to you as a member of the Saiva Siddhanta religion a memorandum of

(a) the reasons for the suggestion from almost all quarters of the Saivite public that so far as the Tamil country is concerned, the Electorates and the Committees of Control for Saivite temples should be constituted of persons who declare their allegiance to the Saiva Siddhanta system of religion and philosophy,

(b) the purposes for which the surplus income of Saiva temples should be applied,

(c) the constitution of Saiva Mutts and Adhinams and the purposes for which their surplus income should be applied,

(d) the treatment of hereditary trustees and Kattalaidars,

(e) suitable amendments in respect of the Bill.

I have the honour to express my willingness to give evidence before you in respect of the matters mentioned above, if I am permitted to do so.

I have the honour to be,

Sirs,

Your most obedient Servant,

K. SUBRAHMANIAM.

A

NOTE

ON

THE MADRAS HINDU RELIGIOUS ENDOWMENTS BILL, 1922.

PART I.

The Constitution of Electorates and Committees of Control for Saiva Temples.

1. The *raison d'etre* of Saiva temples in the Tamil Country is the furtherance of the Saiva Siddhanta religion by means of well-organised symbolic worship. "Those temples, the most stupendous works of the kind in the East," says Dr. Caldwell, "seem to have owed their existence to the enthusiasm and zeal of the adherents of the Saiva Siddhanta system." They should not be confused with institutions called Saiva temples in the Telugu country and Malabar, where the people who call themselves

Saivites are really followers of the system of Sri Sankara and worship the Rudra of the Hindu Trinity in the name of Siva. Their worship being smarthaic extends to Vishnu as well with equal fervour of devotion. In those parts of the Presidency, those who put on Holy Ashes might have made rich gifts to both Saivite and Vaishnavite Temples, and what is called Saivism among them is really a division of Smarthaism or Ekathmavadam.

2. The language, literature, religion and philosophy which the Telugu and Malayali, Hindus call their own have been Sanskritised and Aryanised for many centuries in the past. Even in the Tamil land, the sly and ever aggressive tide of Aryan spiritual domination has been long creeping into the mind of the ignorant Tamil Public and threatening to shake the foundations of the strongholds of Tamilian thought and culture. As Dr. G. U. Pope puts it: "The Saiva Siddhantam is peculiarly the South Indian and Tamil Religion" and "is the most elaborate, influential and undoubtedly the most

intrinsically valuable of all the Religions in India." Dr. Caldwell speaking of the three Religious Schools which divide amongst them the allegiance of the mass of the Tamil people, styles the school of the Saiva Siddhanta as the most popular system amongst the Tamils, the other two being the schools of Sri Sankara and of Sri Ramanuja. Rev. W. Gowdie echoes the same sentiment :—" In the religious world, the Saiva system is heir to all that is most ancient in South India. It is a Religion of the Tamil people by the side of which every other form is of comparatively foreign origin." Saiva Siddhantam has been successfully holding its own in the sacred fanes and matams of the Saivites in its struggle against officious Brahminism for thousands of years, and although the dreaded Smartha influence has slightly tinged the fringes of it, the peculiar system of worship in Saivite temples has remained as a whole unaffected to this day. This fact of utmost importance should not be lost sight of in any measure that relates to Saivite religious institutions.

3. It is a pity that the majority of the Tamil Saivite public are grossly ignorant of the very ends and aims of their institutions and what is worse, are labouring under a confusion of their faith with Smarthaism, because of the absence of any organised system of instruction in the tenets of their religion and because of their daily contact in life with the impressive and at the same time misleading elements of Smrithic Saivam. Whilst most of the liberal-minded Smarthas of the Tamil land do not care to note that there is a system of religion and philosophy independent of that of Sri Sankara, the Varnashradharmites are deeply interested in smothering it under the pompus cloak of their own grandiloquent creed. In this piteous plight, the words of the late Dr. G. U. Pope addressed to Englishmen have to be *mutatis mutandis* re-echoed into the years of the Dravidian public of this country. He said: " If the Tamil people and the English are ever in any degree to understand one another and to appreciate each other's thoughts and feelings regarding the highest matters..........

our English people must have the means of obtaining some insight into the *living* system which exercises at the present day such a marvellous power over the minds of the great majority of the best Tamil people. For, under some form or other, Saivism is the real religion of the South of India and of North Ceylon and the Saiva Siddhanta philosophy has and deserves to have far more influence than any other."

4. To the powers that be, the cry of appeal raised by every educated Saivite who has a right knowledge of his religion is "Save our religious institutions from the seemingly harmless but really dangerous intrusion of the wily and potent giant of Smarthaism." It is voiced in the resolutions of several largely representative associations of the Tamil country and in the suggestions of several eminent Saivite gentlemen with reference to this Bill.

(*Vide.*)

(a) The paragraphs (1), (2), (3), (4) and (5) in the copy of resolutions unanimously passed

at a Public Meeting of the Saivites of Tinnevelly on the 23rd December, 1922, under the Presidentship of M. R. Ry. V. M. Kalyanasundaram Pillay Avl., B.A., B.L., Vakil.

(b) The paragraph I (a), (b), (c) and (e) in the copy of resolutions passed at a Public Meeting of the Tinnevelly Saiva Siddhanta Sangham on the 31st December, 1922, under the Presidentship of M. R. Ry. N. M. Venkataswami Nattar Avl., Head Tamil Pandit, S.P.G. College, Trichinopoly.

(c) The resolution (3) passed at the 39th Anniversary of the Saiva Siddhanta Sabha at Tuticorin on the 28th December, 1922.

(d) The paragraph 2 (c) and (d) in the copy of resolutions passed at a Public Meeting of the Hindu citizens of Kumbakonam under the Presidentship of Mr. V. Doraiswami Pillai, B.A., (*Justice*, page 3, 10-1-23).

(e) Paragraph 9 of the report submitted by a committee of distinguished gentlemen appointed at a Public Meeting at Mylapore on the

18th December, 1922. (*Justice*, page 11, 19-12-22.)

(f) Resolution (1) passed at a Public Meeting at Koilpatti on the 6th January, 1923, under the Presidentship of Swami Virudhai Sivagna Yogigal (*Justice*, page 8, 8-1-23).

(g) Resolutions (3) and (14) in the copy of resolutions passed at Kadayam at a Public Meeting of Saiva Matalaya Dharma Paripalana Sangham on the 3rd January, 1923.

(h) The paragraph regarding the constitution of electorates and committees of control in the note on the Bill by Mr. M. T. Subramania Mudaliar of Uttamapalayam.

(i) The article in the *Justice*, page 7 of 12-1-23 of Mr. P. G. Nallakuttalam Pillai, Srivilliputtur.

(j) The article in *Justice*, of M. R. Ry. T. Ponnambalam Pillai Avl., retired Excise Commissioner and Articles by a 'Tinnevellian'.

(k) Resolution (4) passed at the 8th Anniversary of the Tamil Sangham at Sattur under

the Presidentship of Mr. C. K. Subramania Mudaliar, B.A., Vakil (Vice-Chairman, Municipal Council, Coimbatore, *Justice*, page 5, 16-1-23.)

5. What is urged strongly in all these resolutions and suggestions is that with reference to the constitution of the Electorates and Committees of Control for temples, the phrase 'Hindu religion' should not be vague in its significance, but should denote any one of

(a) Saiva Siddhantam,

(b) Vaishnavam,

(c) Smarthaism or Ekatmavadam,

(d) Madhvam,

(e) Lingayadham.

The reason for this is that these faiths have separate institutions for themselves and are different from one another in respect of ritual, revelations, founders and underlying principles of philosophy. The term 'Hindu' may be applied to the people in India and their civilization. But no native religion was known by

the name of Hinduism before outsiders applied it in a general manner to represent their impression of the Indian religions. Swami Vivekananda says: "It has lost its significance for all the people who, live on this side of the Indus, you may mark in modern times, do not follow the same religion as they did in ancient times..................................I therefore would not use the word Hindu." By the use of it the door is opened for the interference of members of one religion with the interests of the adherents of another and this is most likely to create a confusion of creeds and consequent religious quarrels. It is for the same reason that in Europe Protestants never sit in Catholic Councils and among the former, the Presbyterain has no place in the Committees of the Church of England and so forth. Probably, regard was had to this in framing the provisions of Sec. 8 of Act 20 of 1863. In the light of the fact that by the Western and Eastern Scholars of Sanskrit who knew very little of the prevailing religions of the Tamil country the term Hinduism has been identified

with the Vedanta System, adherents of that religion are likely to be placed in a position of advantage and the harmony that is aimed at by the principle of religious neutrality may be seriously disturbed if members of that system seek to obtain control in the Institutions of other systems. Hence it is quite consistent with the theory of non-interference in matters of faith to frame such provisions as will insure members of each religion freedom from the intrusion of other religionists.

6. An objection to this proposal may be taken by reference to the practice of the public who worship in divers shrines. But it should be noted that each temple Saivite or Vaishnavite has been founded according to the principles of the respective religion in which it belongs, and worship therein is conducted with a view to promote the cause of the religion and philosophy concerned. The average Saivite or Vaishnavite is generally ignorant of the tenets of his religion and he goes to worship in a temple with a material end in view led

by the prospect of a divine blessing which superstition holds up to the gaze of the public. In the spirit of such a Hindu, a Mohamedan or a Christian may believe in the efficacy of his prayer to God Subramanya of Trichendur or Palani and in turn the Hindu may go on pilgrimage to famous Mohamedan mosques. It is a matter of daily observation that the Brahmin goes to the Kali temple and receives holy water at the hands of the non-Brahmin Pujari. But on the ground of this indiscriminate practice of the people, the ideals of the institutions of each religion should not be modified according to their whims and fancies. Suppose a few Christians or Mohamedans having a belief in the Deity worshipped at Tirupati make a request that the image of God Vishnu should be set up in a Christian Church or Mohamedan Mosque, would that request be carried into effect at any time, and would not its absurdity be patent to the right representatives of those religions? If a similar proposal would not look absurd in the eye of a Hindu it might be because of

his ignorance of his own religion and such ignorance itself might not be visible to him because of the apparent unity of the habits and customs of members of diverse creeds. In the present state of popular indifference to religion, it may happen that the reasonable cry of the educated few in support of the legitimate ideals is drowned in the confused din and stir of the materially-minded masses and their leaders, and the true character and purpose of the temples is utterly lost sight of.

7. If the political principle that taxation means representation be introduced into the domain of religion it would result in a confusion of religious principles and practices. The majority of the Hindus little care to respect the rules of their religions. The average Saivite may look upon Srirangam and Chidambaram alike and the same may be the view of an average Vaishnavite. A Smartha is indifferent to both. If these men have a seat in the councils of either a Saivite or Vaishnavite temple it

is likely that there will come into vogue a medley of Saivite and Vaishnavite religious practice in each of it and the Smartha will find it easy to call each temple his own. If religious education has to be imparted with the funds of either, it will be such as is calculated to give a clear understanding of neither Saivism nor Vaishnavism. The educated Saivite who has an eye to the true ideals of his religion must in vain be proclaiming it unfair to devote Saivite funds to the cause of Vaishnavism and Smarthaism, and a right-minded Vaishnavite would cry likewise with regard to the funds of his temple. But the Smartha who belongs to neither of the religions may perhaps have no objection to such a confusion of purposes. Furthermore, the institution of one religion may be converted into the institutions of another by the calculative action of a few un-orthodox rich and influential gentlemen. If a gift of money to an institution will secure the donor and his religionists a right of representation in the committees thereof, a Christian institution may soon be converted into a Hindu one and vice versa at the will and pleasure of the donors.

8. But it may be contended that the business of the trustees and committees of temples is only to see to the proper administration of affairs and not to do anything with purely religious details. The contention may look theoretically sound but it is not based on an understanding of human nature as it is constituted at present. If a Christian is appointed to administer the affairs of a Mohamedan Mosque, first, he would lack the interest of a real Mohamedan which is a necessary factor in the efficient and proper management of the institution. If it falls to the Christian to settle a question of religious usage he will find himself incompetent for the purpose. If he happens to be a zealous missionary with remarkable powers of persuasion it is ten to one he would use his position to win over to his faith ignorant and credulous Mussalmans. If the mosque were in a place where Christians were richer and more influential than Mohamedans who might be poor and disunited he would even win a niche, had he been a Catholic, for the pictures of Mary and Christ in that Mohamedan institution.

The probability of a similar state of things arising with reference to Saivite institutions will be made clear below.

9. There are no two religions in the world which are so dissimilar as Smarthaism and Saivaism in respect of conception of God, mode of worship, revelations, ceremony of initiation, principles of philosophy and social ideals. The source of the one is Vedic while that of the other is Agamic or Tantric. The term "Tantra" is the exact Sanskrit equivalent of the word 'Nool' in Tamil and has the same meaning with it (*viz.* thread.) Since the Saivagamam represents the best portion of Tantric literature and its ritual is observed mainly by the Tamil Saivites the term 'Tantric' may be used as a synonym for 'Tamilian.' In the Rig Veda the oldest book in the Aryan world, there is hardly any mention of God Siva, whereas in the whole range of Tantric literature God Siva is regarded as the highest Deity. In this connection it is interesting to observe the remarks of the great Vedic Scholar Ragozin, who in his 'Vedic

India' refers to two tribes Vishanin and the Shiva. By Vishanin he means followers of Vishnu who belong to the Aryan fold and the Shiva he regards as representing "one of the oldest aboriginal Dravidian peoples who were the originators of the worship of Shiva." No doubt there are certain passages referring to Rudra, but his description as a god of anger is completely at variance with that of Lord Siva the God of Love whom the Agama describes as the Unknowable Transcendental Ruler of the Universe. While the Rudra of Srutis and Smritis is viewed as a God of the Trinity whose function is destruction, he is regarded in the Agama only as an advanced soul who has received the grace of Lord Siva, and is not worshipped as part of the God-head at all. While the Smarthas worship the Gods of the Hindu Trinity as the highest manifestations of Brahmam, the Saivites never worship them in that spirit. In Saivism God is worshipped as Shiva the Formless, as Sadasiva in an indefinite form represented by Sivalinga and as Maheswara with definite forms represented

by Sri Nataraja, Dhakshnamurti, Subramania, etc. In the forms attributed to Siva are not at all included the description of the figures of Trimurtis. One important thing that should be remembered is that the Smarthas identify the Rudra of Trinity with God Siva, and attribute all the forms and functions of his to Rudra, but this is quite against the Saivite view.

10. The clear cleavage between the two religions in the field of philosophy is well-known. While in the Smartha Vedantic view, nothing exists in reality save the Supreme Spirit of which the soul is an unreal reflection, the Saiva Siddhantam holds God and Soul to be separate entities and the world to be real and not illusory. On this ground the Ekathmavadam of the Smarthas strikes at the root of temple worship save for those who pursue material ends and aims, whereas the Saiva Siddhantam regards it as essential for salvation and as symbolic of the great truths of philosophy. While the Vedanta posits the evolution of only 25 Tatvas as described in the Sankya system,

the Agama speaks 36 Tatvas in the evolution of the Universe. Space does not permit the treatment of these differences in detail.

11. The difference of the two religions may be easily inferred from the fact that the Priesthood of the one is independent of that of the other. In the Saivite religion the Adisaivites are given the highest place in society, although by the Smarthas they are viewed as half-Sudra aliens. According to Saiva Agamas the Adisaivite alone can perform the Puja to the Deity in the Saivite temple and a Smartha not initiated in the main Mantra of the Saivite religion is incompetent to do any kind of work. Even an initiated Smartha should not touch any of the idols in the Saivite temple but can only serve as cook or any other menial servant. An initiated Saivite of whatever community should not receive food or drink at the hands of an uninitiated Smartha, The Agamic view is that the act of supplying food to a good Adisaivite is more meritorious than feeding a crore of Brahmins who are worshippers of God Siva in their own way but not according to the Agamam.

If a Brahman is uninitiated he should be treated as an alien altogether in matters of religion.

Even to-day the Puja in the Saivite temple is performed only by Adisaivites, and the Agama expressly forbids Smarthas from entering the Holy of Holies and performing the Archanai on pain of disaster to the king and community. It is the orthodox Saivite view that the pursuit of the Vedic religion as prescribed in the Vedas proper belongs to a low level of religious practice designed to subserve only material ends and that by crossing the various steps of Srutis, Smritis, Puranas and Upanishads, the human soul would ultimately come to the Agamic four-fold path and attain the final spiritual salvation. There are memorable words of caution addressed to Saivite devotees by some of the highest leaders of the religion that they should be chary of falling into the snares of Brahminism but should fortify themselves against the whirlpool of the Ekathmavada or Mayavada philosophy of the Smarthas. Superfluous it is to refer to the strong condemnation of the adherents of the Aryan faith in some of the most sacred scriptures of the Tamil Saivites.

12. Turning to the other side, the Smarthas view the Adisaivites as a class outside the pale of Aryan Society whom it is ceremonial pollution to touch or dine with. It is their orthodox view that the Agamas are intended for those who are by birth unfit to read the Srutis, Smritis and even Puranas. They place the Agama even below the Puranas in order of merit. Even the Sudra of the Smritic religion should not descend to the level of the Agama and mingle with the temple priests who should never be entertained by all the four castes of the Aryan fold in any ceremony. It is the traditional belief of the Smarthas that Brahmin converts to Saivism have been smitten with the curse of the Rishis, whilst the reverse is the view of the Saivites respecting the uninitiated Smarthas. In this connection it is interesting to note that Vasishta Smriti curses the Smarthas who are not worshippers of Vishnu as mules for the service of Brahmins proper and attributes the worship of Rudra or Siva to Sudras. The author of 'Vedic India' speaks of the followers of Vasishta and his descendants

as representing the "narrowly orthodox Brahminical school with its petty punctiliousness in the matter of forms, rites and observances, its intolerance of everything un-Aryan, its rigid separatism." The opponents of Agamic faith condemn its followers as great fools [and in Padmapurana (conversation between Vasishta and Dhilipa) there is an instance given of a prince Chitrasena by name who pursuing the Saiva Agamic path in the Tamilian country slipped into hell], and look upon such of the Brahmins as seek initiation into the Agamic religion as the dregs of Brahmin Society.

Sir John Woodroffe expresses his wonder of the contrast between the cosmopolitan character of the Tantras and the parochial restrictions of the Vedas; for while the study of the Vedas is restricted to the Twice Born, that of the Agamas is open to all castes and communities. By Agamic initiation one attains a status equal to that of Brahminhood on the Vedic side. Hence the term 'Brahmin' indicates the initiated Saivites in some of the Āgamas. The Adi-saivites are said mythically to have sprung out

of the five faces of the Great God Sadasiva that is enshrined in the SIVALINGA and on that ground claim superiority to Smartha Brahmins who have come out of Brahma, a servant of Lord Siva.

13. Although it may appear that these conflicts of opinion do not touch the real basis of religion, it is clear from these that Agamic Saivism is different from the religion of the Srutis and Smritis. It has been recognised as early as the days of the Upanishads. In the Annapurna Upanishad mention is made of various ancient creeds of which Saivam is one, and it is stated that the worship of God Siva is dealt with in Saiva Agamas. In the Upanishad called Naradaparivirajakam it is stated that all the Agamas speak of Lord Siva. Sir John Woodroffe refers to the existence of the Agamic faith in the days of the Ramayana and the Mahabharata as distinct from the Vedic religion. He speaks of the Vedic and the Tantric literatures as Encyclopaedic by themselves with independent systems of ritual, philosophy, law, medicine, etc. According

to the Saivite religion, all the six chief systems of Indian philosophy are looked upon as expounding alien doctrines, because they do not accept the authority of the Agamas. On the other hand, in the eighteen branchees of orthodox Vedic learning called Ashtadasa Vidhai, Agamic study is not included. All the ceremonies relating to the private life of a Smartha are given in Smiritis and Kalpa Sutras, whereas a Saivite's daily life is regulated by Padhadhis of which the Adisaivites are the authors.

14. From this it is clear that the Saivite and the Smartha are independent of each other so far as their religious life is concerned. No doubt the Smarthas have borrowed symbolic worship from the Saivites and the Saivites in turn have adopted fire worship from the Vedists; but their respective modes of treating these are peculiar to themselves. We have reason to infer that the Saivite or Tantric religion represents the Dravidian side of civilisation and the originals of Tantras were in Tamil. At any rate the sacred songs of the

holiest saints that really contributed to the glory of South Indian Saiva Temples called 'Padalpetrasthalangal' (பாடல்பெற்ற ஸ்தலங்கள்) are all in Tamil, and the best exposition of the Saiva Siddhanta Philosophy in modern times is only in that language. Dr. Caldwell refers to this literature in glowing terms in his book on Comparative Grammar of Dravidian languages. But in the view of the Smarthas other languages than Sanskrit are never to be associated with the Vedic religion but to be looked upon as intended for people outside the pale of the four castes. The Adisaivites themselves were probably a 'sub-class of Vellalas' of the same rank as the Abishekapandarams of the day, as Thurston indicates in the first volume of his grand work on "Castes and Tribes of South India."

15. At some unknown period of the history of the Tamils an event of much significance for later times came to pass. It was the adoptation of the Tamil 'Nools' as Agamas in Sanskrit probably with a view to popularise the tenets of the faith among the Sanskrit-speaking peoples and the decay of Tamil

Originals owing to the vicissitudes of fortune that overtook the Tamil land and its people. As a result of this, some songs in praise of Siva and certain elements of Saivite Philosophy were probably incorporated in the hymns of Yajur and Sama Vedas and in some of the Upanishads respectively, so that an interpretation of Vedic verses in the light of Agamic Philosophy was attempted by Saivites and in the sequel some of the Smarthas became converts to Saivism without losing their grip on the Vedas. However, the hymns about Siva in the whole range of Vedic Mantrams are few and far between, and form only an infinitesimal part thereof.

16. Just as the Vedas are an Anthology of hymns in praise of numerous deities, so too in the Upanishads there is said something of every system of thought that prevailed in ancient India. This availed the Smarthas in claiming some kind of general importance for the Vedas and the Upanishads, and when a few of them were initiated in the mantra of the Saivite religion and began to worship in Saivite

temples, they were permitted to sing their scanty Vedic songs about Siva in the temple. In course of time even the uninitiated Smarthas claimed the right to sing in temples Vedic hymns not only in praise of Siva but also in honour of minor deities who had no place in the temple. Because they were sung in Sanskrit, the ordinary Saivites were ignorant of the fact that the Smarthas sang songs about their various petty gods in the Saiva temples. Properly speaking, the few songs about God Siva contained in Sri Rudram would not take much time to chant or learn, and they are not superior in value to the devotional lyrics of the Great Saivite leaders. Even then, they should not be sung in an Agamic temple by uninitiated Smarthas. The chanting of Vedic hymns by Smarthas in Saivite temples resembles this: Jesus Christ is mentioned as a Nabi in Mohamedan scriptures and how would it look if on that ground the Mohamedans be allowed to read their Koran in Christian Churches? Nonetheless the recital of Vedic songs in temple processions is blindly requisitioned by many an

ignorant devotees and is paid for at a great cost. A contrast to this meets our eye in Sithars' works. 'The Sithars,' says Dr. Caldwell, "were a Tamil sect the adherents of which retained Siva as the name of God, but rejected everything in the Saiva system which was inconsistent with pure Theism." One of them is the author of a verse meaning 'Oh! when will the time come that I shall burn the Sashtras, and prove the four Vedas to be a lie and discover the mystery and obtain salvation?'

17. Turning to the constitution of the Saivite temples we find that the one God who is worshipped as the Almighty in all his various manifestations is Lord Siva. The Siva Sakti that is worshipped in Saivite temples is Siva's personified energy immanent in the Universe and described by Dr. Pope "as the originator, source, fountain, and beginning of all emotion, action, wisdom and grace". If any other God has a place in the temple it is as a servant of Lord Siva and is viewed as an advanced

soul. The same author while speaking of the South Indian Saiva system says:—"According to it there is really but one God. He is called among many other names 'Sivan', "the blessed one." Vishnu and Brahma and the other so-called gods are but dependant 'souls' like the rest and at the beginning of each æon their place and office for that æon are assigned by the Supreme as a result of merits accumulated." Of the advanced souls, the sixty-three saints are revered most and find a place in all the Saivite temples. The Bull before the Sivalinga represents the Soul seeking to break off its bonds of birth by dint of the beatific vision. The Sivalinga represents the primeval form of Saivite worship. This reminds of what Spence Hardy says in his Eastern Monachism:—" Among the Greeks the first objects of worship were nothing more than a pillar, a log of wood or a shapeless stone." In the Bible we hear of Jacob planting a stone at the spot where he dreamt of heaven and pouring oil upon it. Hardy says:—" Image worship is alluded to by Manu but with an intimation

that the Brahmins who subsist by ministering in temples are an inferior class. For as Professor Wilson says, the religion of the Vedas was not idolatory; Dr. Stevenson echoes the same opinion: "It is manifest from every page of Sama and Rig Vedas that Agni was adored under the element of fire, that Mitra had no emblem but the sun which shines in the firmament and that Vayu's presence was only known by hearing his voice in the sacrificial hall.

18. Had the temple been a Smritic or Vedic one there would be three main shrines for Brahma, Vishnu and Rudra with seats for Gods of the Vedic Pantheon and for Rishis and Saints like Vasishta, Vyasa and Sankaracharya. But, fortunately enough, these have no place in the Saivite temples of the Tamil country. Every item of daily and festive worship in them is symbolic of some principle or truth of the Saiva Siddhanta Philosophy. It is dealt with at some length in Arangasami Iyer's book on "Symbolism and its Rationale" which summarises several portions of the Agamas

relating to this subject. Hence the necessity that every Adisaivite and every Saivite must have a knowledge of the principles of the Saiva Siddhanta Philosophy to appreciate and benefit by the symbolic worship daily conducted in Saivite temples. If on the other hand the philosophy of Sri Sankara be taught to Saivites, they would not only find nothing in it that can explain any detail of Saivite worship, but be misled into giving up the worship itself altogether, for in Sankara's book Iswara is declared to be mythical and the worship of the soul alone is advocated. But every Saivite is inspired with piety and wisdom by studying the Tamil devotional masterpieces like Thevaram and Tiruvachakam and the Fourteen Standard Siddhanta works in Tamil.

19. In short, everything relating to the Saiva temple is even to-day conducted according to Agamic rules. The God that is worshipped is the God of the Tamils. The Adisaivite who performs the Puja is not of the same race as the Smartha Brahmins. The Odhuvar

who sings Tamil hymns is a Vellala member of the Saivite religion. Besides, the temple is the home of the Tamilian fine arts. The best specimens of the Dravidian architecture are found only in Saivite temples (Vide Tanjore Gazateer p. 71) and there is great scope for painting and sculpture in them. Music is admirably represented by the enchantic tunes of Tamil devotional lyrics, and we have rough specimens of the once great Tamil drama in the festivals so arranged as to be congenial to the varied seasons of the year and reflect the communal life of the Tamils. Every festive occasion is impressive in its own way like a dramatic representation of religious events. According to Agamic rules there should be a library of religious books and a lecture hall in every temple, for both of which provisions have been made in the Tinnevelly Siva temple.

20. Now we shall see how far the indigenous life of the Saivite temples has been tinged in its fringes by Smarthaism and how the Smartha influence threatens to eat into its vitals. The

singing of any hymn to Lord Siva in any language by the initiated devotee is not forbidden by the Agamam. But this rule was misapplied in the case of the un-initiated Smarthas by permitting them to sing in the temple any kind of Vedic song they please and this misapplication has served to contribute to the confusion of creeds in the popular mind. In some of the Saivite temples the ignorant trustees deluded by the outward pretensions of Smartha priests have replaced the Adisaivites with them and the consequence has been that the temple worship is not conducted according to Agamic rules. In Tiruchendur for instance the Madhva or Smartha priests substituted for Adisaivites to perform the Puja to the central deity, are ignorant of the Agama called Kumaratantram which was the original code of ceremonies for the temple. The influence from Malabar has had much to do with this. The proper course ought to have been the reform of the Adisaivite priests or substitution of other Saivite priests for them. In many of the Saivite temples, where Thevaram is sung, its singing

is interfered with by the distribution of Prasadams to Brahmans before it is completed. The uninitiated Smarthas look down upon Tamil as the language of the Sudras and the foolish Adisaivite carried away by the glamour of their wealth and position falls a prey to their suggestion that Sanskrit alone is a language of the Brahmins. The celebration of Puja to the 63 Saivite Saints consecrated in every temple is neglected, if not objected to, by Smartha trustees. The said saints came from all classes and communities from Brahmin to Pariah and their seat in the temple points to the cosmopolitan ideal of Saivism that Piety and not Birth is the passport to Heaven. This is opposed to the Smritic ideal that born Brahmins alone can attain Mukti. Another cosmopolitan feature in the life of the Temples is distribution of food offered to God to all classes alike in the Holy presence of the Deity. Herein lies the germ of inter-dining of all castes and communities united by a single religion. If the temple were a Smritic institution like the

Yagasala where entry is forbidden to non-Brahmins there would be no distribution of Prasadam to all the worshippers therein. Whatever savours of Cosmopolitanism in Saivite temples is discouraged by the Smartha worshippers. Even last year a respectable gentleman who is a good Tamil Scholar and High Court Vakil was required to obtain the special permission of Smartha Trustees to deliver lectures on Saivism in the Tinnevelly temple for the simple reason that he wanted to preach the true *ideals of* the religion.

21. No pains are spared by the Smarthas in associating their Guru with the Saivite temple. Several times and in several places Sankaracharya has made attempts to enter the Holy of Holies and perform Puja to the Deity. In this matter he was often backed up by the local Brahmin officials, though on many an occasion his attempts proved futile. Strenuous effects have been and are being made to set up the idol of Adi Sankara in Saivite temples from time to time, and the Smarthas are thus waiting

for an opportunity to avail themselves of the ignorant and credulous Saivites to assert unwarranted claims of this nature. Sometimes, the Smartha Guru persuaded by his disciples takes up his abode in the temple. It is the view of the Smarthas that their Guru should be treated on a footing of equality with the God therein. At Tiruchendur some of the Smarthas are fed at a spot in the Sannidhanam of the Deity, at the time of Naivedyam by way of providing messmates to God Subramanya. This will show how the Smartha Guru will be naturally viewed as God's peer. Smartha festivals contrary to the rules of the Agama like Patradipam at Tinnevelly in the month of Thai have been introduced in the temple owing to the influence of the Smarthas. At the time of Sivaratri they cause a great deal of agitation that it should be celebrated on a day on which it does not fall according to the Agama. The Saivite Trustees and Committee members ignorant of and indifferent to their religion are misled by Smarthas into celebrating two Sivaratri days, one for the Saivites and the

other for the Vedists. The Smarthas always lie in wait for an occasion to misquote scriptural authorities to the people. In the Tinnevelly town certain wily Smarthas palmed off as a work of an ancient Adisaivite author a forged recollection of non-Agamic verses falsely declared to be Agamic. The verses were really taken from Smritis and Puranas and fortunately enough this was exposed by a great Agamic scholar attached to the temple. In this way the religious ignorance of the Saivites and the temple priests is a source of self-sought confusion to them. The ordinary Saivite knows very little of the Agama and the temple priest in most cases goes to a Smartha assistant for Agamic information, who naturally presents to him a medley of Agamic and Smritic rules in respect of temple ceremonies. This also has been detected in several cases. For this reason, the Smartha assistants were altogether expelled two years back from a temple at Rajavalliapuram when a Kumbabishekam was celebrated.

The Smartha aspiration to turn the income of the Saivite temples to their best account was

realised substantially in recent scheme suits against many a big temple of this Province. All the scheme suits have been favourable to the Plaintiffs therein and in almost all the schemes settled the Smartha has come in for the lion's share of its benefit. Mere alien worshippers as they are, it is not difficult to see what interested them in the affairs of the temple more than the members of their religion to which the temple belongs. The realisation of their object is visible in the application of the increasing surplus of a Saivite temple like Rameswaram which was till lately under the control of a Saivite Pandarasannadhi according to immemorial usage not at all for the proper religious instruction of the temple priests or Saivite worshippers thereof, but to Sanskrit education little useful to the temple, exclusively in the interests of Smartha and Vaishnavite Brahmins. This looks just as if a set of cunning Christians take away and appropriate the surplus income of a mosque for imparting education in the principles of Christianity to their Clergymen. Taking the present condition of things in the

country into account it is not improbable that the fate of Rameswaram would extend to almost all the big Saiva temples of the Tamil country if the interests of the religion to which they belong are not safeguarded by the enactment of due provisions in the Bill, for the Smarthas can ostensibly take the sting off our objection by winning a place for the Vedic Gods in the temple and also for Sri Sankaracharya, Vyasa and other leaders of theirs. Even now the signs are not wanting. The Navagrahams appear to have had no seat in the temple according to the Agama. Now in some of the temples they are occupying a corner. The Smarthas begin to worship the figures of Hanumar or Rama carved in the pillars of Saiva temples by themselves first smearing them with oil and putting a few flowers thereon. In course of time the temple priest is paid for his Archana to these carvings and their worship is likely to merge in the general service of the temple.

The material to be handled by the Smarthas is congenial to their success. Occupied too

much by their business to learn the elementary principles of the Saivite religion many of the Nattukotai Chetties who are the famous temple builders and founders of Vedapatasalas of the day take the opinion of their Smartha Agents and Prohits in respect of everything connected with the temple and this is a strong circumstance in their favour. The priest of the temple is mostly sunk in gross ignorance of the tenets of his religion and treats his office more or less in a mercenary spirit. He feels as a kind of Brahmin that he has no common interest with the members of the religion, and he is carried away by the material progress and prosperity of the English-knowing Smartha gentry and feels it the fulness of bliss that life could give him if he wins a corner in the fold of the Smarthas. If the Smartha would take him into his fold the temple priest would not care even to subvert the principles of worship in the Saivite temples. The ordinary non-Brahmin Saivite with little knowledge of his religion is apt to be victimised by the

glibtongued Smartha diplomat. As a well-organised intellectual body the Smartha Brahmins best know how to make the most of their chances in the temples and convert them into Smritic institutions. Already they have won the outskirts of the Saivite system by making people believe that Saiva Siddhantam or Agamic Saivam is nothing else than a part of their so-called big religion and are simply biding their time to make themselves masters of the situation. The phrase 'Hindu religion' in the present bill would serve as a strong weapon in their hands not only to assert their imperious claims in the Saivite temples but also to make their spiritual conquest of the Tamil people complete by securing strength and stability to their own philosophy, literature, and social ideals at the cost of the Saivite temple and its worshippers. Within living memory almost all Saivite temples were wholly in the hands of Saivite gentlemen and Saiva Madathipathis, but the face of affairs has been wholly changed by the Smarthas coming into power

taking an undue advantage of popular indifference to religion.

22. If the present state of things continues, the time will not be far when the Saiva Siddhantam pronounced by Rev. W. Goudie as representing "the highest watermark of Indian thought, and Indian life" will lose its hold on the faith and the life of the Tamil people and the Dravidian race will have little left to point to as a glorious monument of their time honoured culture and individuality. It is why every educated Saivite takes objection to leaving the phrase "Hindu religion" undefined as in the present bill, and prays earnestly that the Legislature should provide for the proper constitution of Electorates and Committees of Control for Saivite temples by limiting membership therein to the adherents of the Saiva Siddhanta religion and philosophy without distinctions in the matter of birth and rank.

23. Turning to the question of diversion, there can be no objection to spend the surplus

income of a temple for all its legitimate purposes. No doubt the customary scale of expenditure should not be reduced so far as purely religious services are concerned. Spending a small portion of the income for the health and convenience of pilgrims to the temple is not undesirable. That purpose is adequately served by the provisions of Section 32 in the bill, but the amount that the Local Government may fix under this section should not exceed a certain percentage of the income. It is essential that a reserve fund for the purpose of repair and re-construction of the temple and other contingencies should be kept apart. The balance may be utilised for the right kind of education that is consistent with the spirit of the institution. According to the wise suggestion of the late Arumuga Navalar it is a primary requisite that the temple priests should be given a knowledge of Agamic rules and Saivite hymns and the philosophy of the religion. The Thevaram hymnists may be trained efficiently for their service. For the worshippers of the Temple, a library of books necessary

for a comprehensive study of religion and philosophy should be maintained wherever possible and lectures by good students of religion for an hour or two per diem may be instituted within the premises of the temple. If any surplus is left, it may be used for establishing such educational institutions for the benefit of the members of the religion as would tend to promote a knowledge of Tamil literature, philosophy and music and foster the fine arts of the temple.

24. Although members of creeds other than those to which the institutions belong may have contributed a little to the finance of the temple, the religious education to be imparted with the aid of the temple funds should only relate to the principles of the religion of the institutions. Simply because some Saivites make gifts of money to a Vaishnavite temple no Saivite idol is placed there for worship, and they themselves intend that the money should be used for purposes of service to God Vishnu and not for any Saivite Deity to be installed

there. Therefore there is no necessity to strike a different course in the matter of religious instruction and to provide for study of the so-called Hinduism out of the funds of a Saiva or Vaishnavite temple.

25. Secular education may also be imparted so as to enable members of their religion to earn their livelihood since a minimum amount of material wellbeing is a condition precedent to the study of religion with a heart free of care and anxiety. Besides, there would be no incentive to religious study if some material advantage is not combined with it.

26. The preservation of the Agamas may be facilitated by expending money for the collection of Agamic manuscripts from various parts of the Presidency, and for their printing, translation into the vernacular and publication. In this connection comes to our mind the fact of History that at a time when the Thevaram manuscripts could not be found elsewhere, they were discovered closely preserved in a temple room at Chidambaram by Abayakula

Sekarachola. This shows that even a thousand years back it was the custom of the Saivites to preserve their precious religious literature in Temples. Agamas themselves expressly lay down a rule to that effect. Translation into Vernacular is necessary for the popularisation of Agamic scriptures. Besides, Tamil is a sacred language so far as the Saivites of the Tamil country are concerned, and the great Saints of the religion enshrined in our temples have sung their spiritual experience only in Tamil. In the Agama the peculiar mantrams are called seed-letters which have hardly any place in Vedic literature. These seed-letters are quite current in the Tamil poems of Sithars. Preserving them as they are, the rest of the Agama may be easily rendered into Tamil. Thus, what is important for the stability and intelligibility of the religion is the teaching of its tenets in Tamil as far as possible. Hence, in the schools maintained with the funds of the Saivite temples, religious education should be pre-eminently in Tamil. It will pave the way for

the establishment of a Tamil Saiva University in the near future.

PART II.

Matams.—Before considering the provisions with reference to Mutts, a few words about the origin of Saiva Adhinams may not be out of place here. According to the Saivite tradition eight Saivite Saints in pre-historic times obtained Gnana Upadesam from God Siva appearing to them as Guru, and communicated their divine knowledge to their disciples who transmitted the same to posterity through their students. Thus, there were as many lines of hereditary Gurus as there were disciples of the said saints. Of these sages Saint Thirumular was one and he had seven disciples who started separate lines of spiritual descent. Saint Manikkavachakar refers to a tradition at Thiruvaduthurai, that God Siva appeared as a Guru and ruler of the place. Saint Tirumular lived at Thiruvaduthurai and he had his following of Sitha disciples. Saint Manikkavachakar's date is placed variously between the 3rd century

A. D. and 3000 B. C. The later date is upheld by the Honourable Sir P. Ramanathan of Ceylon on Sanskrit authorities. At the time of Saint Tirugnanasambanda there were Saivite Mutts at Madura.

27. Coming to the History of the Saiva Adhinams of the day we find they were founded by Saints in the lines of some one or other of the forty-nine disciples of Sri Meikandar, who himself appears to belong to the line of Gurus traceable to the second of the eight saints mentioned above. Sri Namasivaya Murthigal, the wellknown founder of the Tiruvaduthurai Adinam received his Gnana Upadesam from the 7th Guru in the line of the first disciples of Sri Meikandar, and in turn taught the Saiva Siddhanta philosophy to numerous disciples of his, of whom four were advanced enough in spiritual evolution to receive the Gnana Upadesam from their Guru. Of them the first two after initiation became completely absorbed in Samadhi or meditation and only the other two found time to carry on the work of spiritual

education and initiation started by Sri Namasivaya Murtigal. One of the latter two is the author of two philosophical treatises and the other Ambalavana Desikar by name wrote 10 books on Saiva Siddhanta philosophy, and carried on the work of philosophical education so liberally that it filtered down even to his servants. One of his treatises called பூப்பிள்ளை அட்டவணை was specially written for the edification of a flower-gatherer. Sri Namasivaya and Sri Ambalavana first adorned the 'Periya patam' and 'Chinna patam' of the Adhinam; for this reason every senior Pandarasannadhi of the Mutt signs his name as Namasivaya and every junior Pandarasannadhi as Ambalavana. Then the traditions of the Mutt were carried on by their successors.

28. Similarly, the Dharmapuram Adhinam was founded by Sri Gnanasambanda who received his spiritual initiation in the line of another disciple of Sri Meikanda, and his fame spread to the farthest ends of India. There were branch mutts for this Adhinam even in

Nepal and other places in the North. Srimath Kumara Gurupara Swamigal, a famous high-souled ascetic disciple of this Mutt established 300 years ago the greatness of the Saivite religion by his miracles at Benares before the Mohamedan ruler of that place. His institution at Benares even to-day attests his greatness and glory. A branch of that Benares Mutt was established at Thiruppanandal in the Tanjore District about 1720. The Kunnakudy Adhinam was originally founded by Saint Gnanaprakasa at Tiruvannamalai; later on its seat was removed to Kunnakudy. Needless it is to refer to other Adhinams.

29. Although these Adhinams had small beginnings, the spiritual eminence and intellectual generosity of the heads and ascetic inmates thereof served to render the institutions most useful to the students of Saiva Siddhanta Philosophy and Tamil literature. Having been founded by members of the Saiva Vellala community these institutions became the customary resort

of the students of that community for higher studies. During the period when these Adhinams came into prominence, there were only elementary Tamil schools in villages and towns. No doubt here and there were certain individual scholars at whose feet students sat for a study of the higher branches of Tamil learning. But it was these Matams which being situated in convenient localities far away from the noise and stir of town life, were best fitted for the pursuit of higher studies. Hence students from all parts of Tamilakam proceeded to Matams to sit at the feet of the eminent ascetic scholars for the study of Tamil literature, Tamil Medicine and Siddhanta Philosophy. The Pandarasannadhis themselves used their leisure for the benefit of the students. The pupils were given the advantage of free boarding and lodging in the Matams which were practically the residential Universities of Saiva students. Such of the students as desired to lead an ascetic life were free to intimate their

intention to the Pandarasannadhi who thereafter examined their fitness for that life. One was not given admission to the ascetic order as soon as he wished for it. He had to complete first a certain standard of religious and literary education and had to follow a prescribed mode of conduct. Even afterwards if he was found apparently fit, he was given "Yatrakashayam" and was required to go on a tour to places of Saivite shrines of pilgrimage from Benares to Cape Comorin. On his return from the tour, his fitness was again tested by further enquiries into his conduct and character. Only if he rendered satisfaction to the head of the Mutt he was given "Mantrakashayam" which meant permanent admission to the ascetic order.

30. The ascetic inmates were classified according to their duties. Those who were intellectually inclined and had powers of management were placed in charge of branch mutts at each of which the Thambiran had a round of duties to perform. He

had to rise early in the morning, performing his ablutions and Siva puja and attend to the proper performance of services in the Saiva temple attached to his Matam. He had also to receive guests and to dispense arms and medical relief to the poor. In the afternoon he was free to pursue studies and researches and teach his pupils Tamil and Siddhantam. In the evening he went to the temple and after his return, he had to perform his puja in the Mutt and devote the rest of his leisure before sleep to the exposition of the truths of Saiva Sastras and Puranas to the public at large. Certain ascetics in the principal seat of the Adhinam pursued Yogic practices or carried on experiments in Psychical or Medical Science in Tamil; for in the Siddars works which they studied Tamil medicine, mantram, yogam, ethics and philosophy were treated in a promiscuous fashion. Another set of ascetics devoted themselves purely to the cultivation and teaching of Tamil literature and Siddhanta Philosophy to the students of the Mutt, while a small

number confined themselves to pure Siva Yogam. In the Dharmapuram Mutt there are even now about 16 or more small rooms built in such a manner as to facilitate the practice of Yoga. Tradition says that those who sat in them would not come out for days together and if any meal had to be served them it was silently dropped on a stone tablet placed by their side so that when they opened their eyes and felt the pinch of hunger they partook of it and silently went back into meditation. Superfluous it is to detail any further.

31. Somehow or other within the last 50 or 60 years the best traditions of the Mutts became a thing of the past and the finance in the hands of Pandarasannadhis and Thambirans was misapplied and wasted in a manner utterly detrimental to the long-established repute of these holy institutions. The ascetic inmates of Matams and Adhinams fancied themselves free to play the part of corrupt and perverted and irresponsible autocrats. They neglected all their legitimate duties and became mere tools in th

hands of their unscrupulous agents. The religious education of the Saivite public was entirely neglected and all the resources of the Mutt were employed for embarking on objectionable and unworthy adventures and consequential costly litigation.

32. Against the evils that were creeping into Saiva Mutts and Adhinams, Srilasri Arumuga Navalar, the great Saiva philanthropist of Jaffna, has recorded a strong protest even half-a-century ago in the passages of his fourth Pàlapatam. 'Who will care to promote the general good of the people, if Matathipadhis fritter away funds intended for learning and religion in vain shows, in dancing and music, in fire works, in gifts to their relations and friends for purely secular purposes like marriage and maintenance, in litigation and quarrels among themselves, in bribes to officers, in presents of jewels and silk cloths to grandees, officials and their women, children and servants and in sending valuable clothes to brides and bridegrooms among men of rank and power?'

How will those escape hell fire, who without maintaining the sanctity of the Mutt as a centre of religion and learning convert it into a den of immorality and gambling ?'

33. Unless the present deplorable condition of these Adhinams be put an end to by means of provisions enacted for their better administration, there will soon follow a dissolution of the glorious monuments of Dravidian thought and culture and in place of a vast intellectual and spiritual organisation teeming with the greatest benefits to the Saivite public at large there will be left a wide abysmal void in the Saivite world which may not be filled up at any time to come. Hence the utmost necessity of adequate provisions in the bill for the reform and better administration of these Mutts and Adhinams.

34. As regards the constitution of Electorates and Committees of Control for Matams, it should be borne in mind that they unlike temples have been mainly for the benefit of particular communities. For instance, in the Saiva

Adhinams at Dharmapuram, Tiruvaduthurai etc., the Thambirans and the Pandarasannadhis are customarily inducted from the Saiva Vellala community. No doubt initiation is given as a rule to all vegetarian Saivites and in exceptional cases to other non-Brahmin members of the religion, but the affairs of the Mutts have hitherto been managed by the ascetic members thereof. Now that their management is found extremely defective, it is necessary to provide for its efficiency. In deference to custom, and in the interests of the best traditions of the Mutt, it is only the members of the community to which the permanent residents therein belong that should be given the privilege of constituting Electorates and Committees for them, while the benefits of the institution should be open to all the members of the religion to which the institution belongs. Each community has got its own Matams in the councils of which it may be represented. For instance, weavers have their own caste Matam at Conjeevaram. Moopanars have their Matam at Shiyali. Tamil Reddis have their Matam at

Puthalapuram in the Madura District and the Kasukara Chetti's Matam is at Nerunchipettai.

35. The object of endowing Mutts with property has been indicated by Arumuga Navalar in his Palapatam 50 years ago. He says 'The Mutts were endowed with movable and landed property by various people at different times for the development of religion and learning, and their heads were chosen from among ascetics in the view that their wants being few, they would devote the whole income of the endowments to the general good of the community and would not take a pie to themselves unlike family men who would have to support their wives and children.' Since it is apprehended that in complete contradiction to this view the heads of Mutts are intending to raise the contention that the provisions of the present Bill will not apply to their income or property, it is expedient to include in the Bill clear provisions to the effect that

gifts of property to ascetic heads of Mutts should be deemed to be held in trust for the beneficiaries of the institution.

36. As regards diversion of the surplus income of Saiva Adhinams, their original legitimate purpose should be carried out in an elaborate manner. They should serve the purpose of residential colleges, where Tamil should be the principal language and religious institutions should be of the Saiva Siddhanta principles of religion and philanthropy. Tamil Siddars' medicine deserves the best encouragement ; the preservation of Tamil and Saivite literature should best be facilitated by institutions like research committees, libraries, reading rooms, printing press and the like and the benefits of the institution should be open to all members of the Saiva Siddhanta religion irrespective of distinctions in birth and rank.

37. As regards the hereditary trustees, it is not fair to put them to the inconvenience of strict control by a committee. They may be required to keep regular accounts and refrain

from misappropriation and encumbrance of their income by debt. Wherever the kattalai expenses are according to a customary budget, the object of the donors who left the possession of kattalai properties in their family was to create only a charge on the property for the performance of the kattalai. Hence the kattalai hukdars should be at liberty to utilise the surplus income of the properties to themselves provided the specified kattalai is duly performed.

AMENDMENTS.

In the light of the facts above-mentioned, the following amendments are considered necessary :—

I. In Section 4 a definition of the Hindu Religion should be included.

(*A*) Hindu religion or persuasion signifies any one of the following :—

(*a*) Saiva Siddhantam—the system of St. Manickavachaka and Meikandar.

(*b*) Vaishnavam—Vadagalai / Thengalai } the system of Alwars & Ramanuja.

(*c*) Smarthaisam or Ekatmavadam—the system of Vyasa and Sankara.

(*d*) Madwaisam—The system of Madwa.

(*e*) Lingayet—The system of Allamadevar and Basavanna.

(*f*) Any other similar (Hindu) system of religion.

(*B*) In Section 4 Sub-section 8, the following paragraphs should be included :—

1. Gifts or offerings of property made either before or after the passing of this Act to the head of a Mutt who is an ascetic shall be deemed to be held in trust for the beneficiaries of the institution.